/470 cont./
352 and Arawak tradition. Some hammocks, not many, are crudely
[286] woven. The threads which /Fig. 126 appears here/ compose
[199] them are of wool; formerly they were doubtless of cotton (Plate XXXVIII).

352 It is a delicate business to persuade a Chiriguano mother to
854 sell you the hammock of her nursling. She fears that an /Plate
754 LXXXVIII appears here/ /471/ evil-intentioned person will profit by the fact that the fabric is impregnated with urine, in order to indulge in magical practices which would make the newborn child die.

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Fig. 124. Chiriguano hut. Saladito (upper Pilcomayo). (Photo. A. M.)

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[415] Along the walls are lined up vessels of all dimensions which /Figs. 127 and 128 appear here/ are kept there for the drinking feasts; some contain seed, others serve as linen cupboards or provision bags. On the walls, generally in the four
[352] corners, hang reed screens or hoops made of palm leaves /Fig. 129 appears here/ which take the place of shelves (Figs. 126 and 129).

[TEXT Continues on P. 342]

2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10
Chané SF8

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Carrying devices.—In contrast to other *Guaraní*, the *Chiriguano* do not have basketry knapsacks; women use large carrying nets with a tumpline. Babies are carried in a woven sling, straddling their mother's hip.

FIGURE 58.— *Chiriguano* and *Chané* pottery decorations. (After Métraux, 1930 b, pl. 32.)

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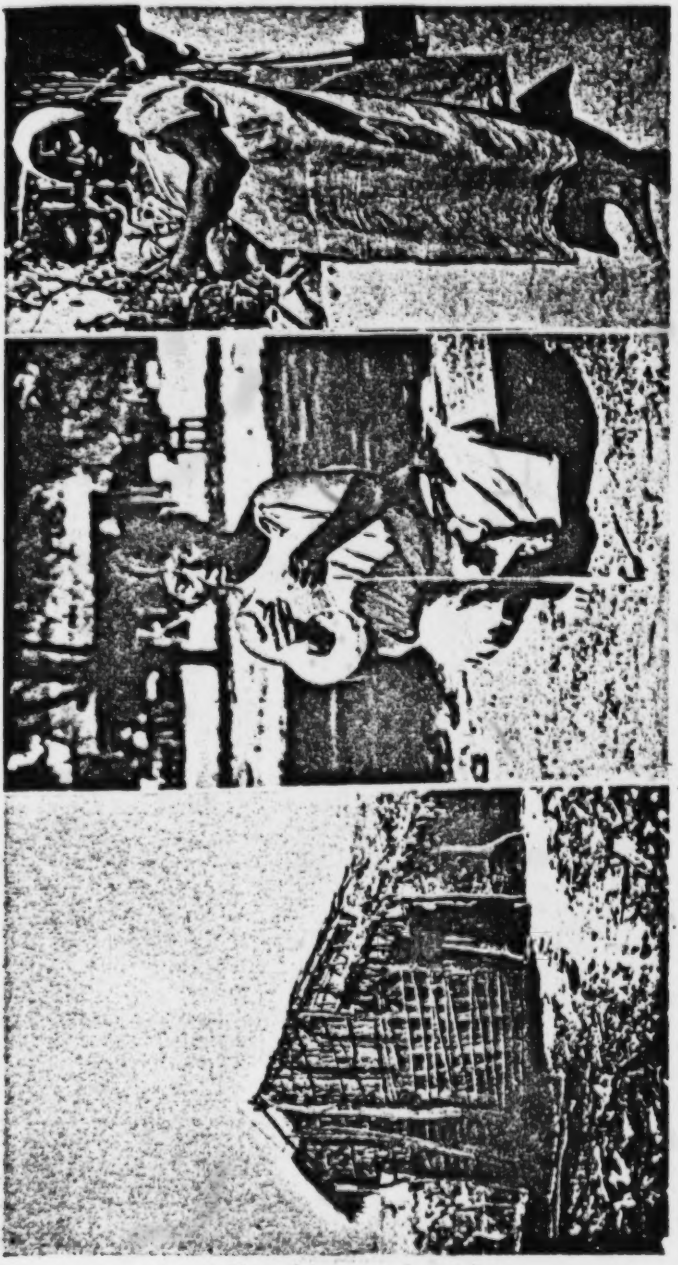

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PLATE 42.—Chiriguano Indians. *Left:* Granary on piles. *Center:* Woman spinning. *Right:* Woman and child. (Courtesy Alfred Métraux.)

[End Plate 2]

/210 cont./

Infant Care

854 [352] For the newborn child to rest in, they have a kind of net which they hang at one end of the lodging. Its mother places it there when it sleeps, and she covers it with a piece of cloth so that the flies will not bother it. Some wool or cotton hammocks are crudely made /211/ by them, and these are called Iní ó quiha, the last term of which literally means quietness.

The mother almost never leaves her newborn child, and to go to the spring or to the river she takes advantage of the time when it is asleep, leaving it in the care of some person, even a little one. She cannot yet carry it in the folds of her clothing, because the child's tender limbs cannot bear such a position. Only when they have become somewhat stronger does the mother walk from one end of the town to the other, to the field, to the spring, without leaving her child at home, like weasels or like the kangaroos of Australia, who do not leave their young in the caves when they go out, making leaps like a jerboa.

147 854 The sun in the Chiriguano region is very hot and yet children exposed to its action do not feel its effects very much, if at all. They receive its rays perpendicularly, from in front, from all sides, and square on their faces, and it is as though they were in the shade. The only effect that it has on them is the copper color of the race, because experience has shown that this color is acquired (1).

142 1. The color of the newborn babies is rather strange; they look like mice. Many newborn babies are completely white, but not like Europeans; the difference between the former and the latter can be seen immediately.

5tNordenskiöld E-5,4(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

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of the body with a garment resembling a »pampanilla». This may mean the tipoy, but also something else[1]).

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As MAX SCHMIDT[2]) has pointed out, the Paressi make their tipoys and their bearing-bands (to carry the children) in exactly the same way. The bearing-bands used by these Indians are identical with the tipoys in both shape and material. They differ from the latter only in being somewhat longer in proportion to their width. STADEN[3]) speaks of the »typpoy» as a garment. In an anonymous early description, also from the coast of Brazil, printed in PURCHAS[4]), the bearing-band is called »tupiya». The same word is thus used by the Guarani-speaking Indians on the coast of Brazil both for the bearing-band and the female dress. In some parts the same article has, indeed, been used both as a bearing-band for children and a woman's garment. According to BARBOSA RODRIGUES[5]) it would seem to be so among the Tembé Indians. The bearing-band does not occur among the Chiriguano and Chané; they carry the child cradled in the tipoy.

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I do not consider it too bold to assume that the tipoy and the bearing-band have the same origin, and that the one has suggested the other. In all likelihood, the bearing-

[1]) It is obvious from the following quotation from OVIEDO (T. 2, P. 271), where he tells of the female apparel of the Bubores living near Lake Maracaibo that the »Pampanilla» also might mean a small piece of cloth covering the genitals. »y las mugeres una pampanilla ó pedaço de algodon texido tan ancho como un palmo colgando delante de sus vergüenças».

[2]) (4) P. 218.

[3]) T. 2, P. 3. »/derselbigen wilden weiber machen dinger von baumwollen garn/ wie ein Sack vnden vnnd oben offen/ die ziehen sie an/ und heyssen auff ire sprache Typpoy».

[4]) P. 1391.

[5]) (2) P. 42. »As mulheres . . . . . usam uma facha larga de algodão tecido branca ou tinta de urucu, passada a tiracollo sobre o hombre direito, que pendendo sobre o corpo, encobre-lhes a parte vergonhosa e serve para nella trazerem constantemente filhos. Dão a esta facha o nome de *tupóy*»

5:Nordenskiöld E-5,1(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

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way. The tipoys are, as a rule, woven. Tipoys manufactured in hammock-technique I know of only from the Siriono and the Ararandeuára (Tembé). These latter are also used as bearing-bands. Probably this is also the case among the uncivilized Siriono. Tipoys in this technique are probably earlier in origin than the woven ones.

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The word »tipoy» has also been used with another meaning, viz., for a band used to support an injured arm.[1]) A band or sling of the kind has exactly the same shape as an Indian bearing-band. Only once can I remember having seen an Indian with his arm in a sling like this. He was a Pauserna man.

»Tipoya» can also be interpreted »a kind of hammock».[2])

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The question is if the hammock has not also been suggested by the bearing-band. In the first place we must remember that Indians also in different parts where the hammock is unknown, are careful not to put their babies on the ground. Thus, the Yuracáre and the Chimáne who have no hammocks, use cradles of bark-cloth in which they suspend their babies. When the Mosetene woman goes to work in the fields with her baby, she puts it into a bearing-bag which she hangs up in a tree. COMINGES[3]) mentions that he saw among the Guaná Indians, who seldom use hammocks, a child which the mother had placed in a bag slung like a hammock. So it does not seem so very unreasonable to suppose that Indian women tried to use the bearing-band in the same way when the child had to be

[1]) [2]) I here give BRAZ DA COSTA RUBIM's definition of the word TIPOIA »Do guarani tupoi, vestido de mulher. Tira larga tecida com palha de miritizeiro; grande camiza sem mangas feita do entrecasco de certas arvores de enlaçada e estopenta fibra; o lenço o tiracolo para descansar o braço; serpentina de rede carregada por dous homens.»

[3]) »En uno de éstos una mujer joven que parecía una criatura, pero que, acabando de dar el pecho á un niño completamente desnudo, y colocándole en una bolsa de red, que á manera de hamaca pendía de las *tacuaras* del techo.» P. 192.

[text continues on p. 68]

5:Nordenskiöld E-5,4(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8
South American Indians S3

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put down and they feared the snakes. The Guarayú have bearing-bands which are made in the very same technique as most hammocks. Such bearing-bands were also used by the Carios[1]) in Southern Brazil.

Table 8.

The distribution of the tipoy. Map. 7.

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2. Ashluslay, G. M. Woven without seam. Wool.
4. Chiriguano, R. M. E. 8. Woven without seam. Wool or Cotton.
5. Chané, R. M. P. 130. Woven without seam. Wool or Cotton.
6. Mataco, R. M. M. 166. Woven without seam. Wool.
20. Paressi, MAX SCHMIDT (4) P. 217. Woven without seam. Cotton.
25. Mojo, CASTILLO P. 324.
38. Carios, STADEN.
40. Guarayú (Guarayos).
41. Guarayú (Pauserna), G. M. Woven without seam, cotton
45. Gorocotoque, SCHMIDEL (1) P. 264.
51. Siriono. Made in hammock technique.
94. Chiquito, BURGOS P. 341.
98. Ararandeuára. (Tembé). I have gathered from LANGE's photographs that Ararandeuára-girls wear quite short Tipoy in ordinary hammock technique; BARBOSA-RODRIGUES (2) P. 42.
I. Guarani, Paraguay. AZARA (2) P. 416.
5 P. Xarayes, NÚNEZ CABEZA DE VACA. T. 1, P. 300.
X 4. Payaguá. AZARA (2) P. 360.
I F. Indians near Lake Maracaibo. OVIEDO Vol. 2, P. 285. »Tomaron unas indias vestidas unas sayas texidas sin costura, que les tomaba desde la cabeza hasta los pies, e unos capillos como de frayles».

[1]) STADEN (2) Fig. P. 153.

Plate III

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Fig. 5
(I.C. 360)--Chiriguano women with babies in Machareti

Fig. 6
(I.C. 335)--Chiriguano men in Machareti

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Fig. 7
(I.C. 361)--Chiriguano boys in Machareti

Fig. 8
(I.C. 362)--Chiriguano children in Machareti

Ce 482 489 492 /78 cont./ concerning means of transport by land we do not have any evidence except through the sundry implements which serve for carrying burdens. We can assume from the form of the double bags mentioned in the chapter on weaving that they use their horses and burros to transport loads.

Ce 286 415 482 [484] The objects used to transport burdens have already been mentioned in preceding chapters. Among them the most general is the carrying net, which often has a band. By means of it burdens are carried on long trips or the fruits of the harvest are brought in from the fields to the houses, or water is brought, often from a distance, to the dwellings. The carrying net is used in such a way that the band goes across the forehead of the bearer so that the weight of the burden rests on his back (292).

292. See Nord. 2, p. 95.

Nordenskiöld has published a photograph of a woman who is carrying a load in her net (293).

293. Nord. 1, Fig. 87.

Ce 415 482 [854] Baskets are not used by the Chiriguano and Chané for carrying loads; they are used among these Indians only to store things. Neither is any special band used to carry infants; rather they are carried in a fold of the tipoy.

Only if water is near the house are water jugs sometimes carried on the shoulder without a net, but not on top of the head. Ce [177] This latter appears only in the cases where the Indians are directly influenced by the whites, as happens in the missions (294).

294. Nord. 2, p. 95.

Ce [484] For carrying small amounts of water when traveling, these Indians also use calabashes enlaced with string, or small baked clay vessels /79/ provided with a string or a leather strap, such as, for example, the vessel I. A. 617 shown in Figure 56b.